

THE SWORD OF THE LORD

and of John R. Rice

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20.

An Independent Religious Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Sin, Modernism, and Denominational Overlordship

VOLUME IV, NO. 22

DALLAS TEXAS, FRIDAY, DECEMBER 17, 1937

Office: 201 East Tenth St., Phone 6-6884

Scripture Pageant Showing Birth of Christ, Dec. 19th

Object lessons were much used by Bible prophets so that people would receive their message by seeing as well as hearing. A brass snake was put on a pole to picture Christ on the cross dying for our sins. The blood of a lamb was put on the lintel and doorposts to picture salvation by the blood. Elijah's mantle was put on Elisha, Hosea married an adulterous woman as a sign. Ezekiel bound sticks together, picturing Judah and Israel. Jesus mixed clay with spittle and put it on a man's eyes. The apostles shook dust off their feet when leaving an impenitent and wicked city. Baptism and the Lord's Supper are divinely appointed means of preaching the gospel by object lessons to the eye. The laying on of hands in ordination services and anointing the sick with oil are object lessons intended to teach spiritual truths through the eye.

So we plan next Sunday evening, December 19th, beginning at 7:30, to give a Scriptural pageant. I have long been sick and tired of all the heathen foolishness usually connected with Christmas: Christmas trees, entertainments, lies about Santa Claus, reindeers and the purely secular character with which many people celebrate Christmas. We believe it is legitimate to celebrate Christmas as representing the approximate anniversary of the birth of Jesus Christ. But we believe that such celebration ought to be distinctly Christian. Personal consecration, Bible teaching and preaching and really helping others are proper ways in which to celebrate the birth of the Saviour. Christmas trees as traditional ways of entertaining children and decorating may have some place in the homes. In my judgment, they have no place in the church. The facts about the birth of the Saviour, the announcement before His coming by the angel Gabriel to Mary and to Joseph, His virgin birth, the appearance of the angels to the shepherds on the hillside, the coming of the wise men from the East bearing their gifts, the prophecies concerning the Saviour's birth; all these should be made known to the people in such striking fashion that they will have sweet and permanent influence. Christmas should be a time when children as well as adults should have their minds stored with great Christian truths from the Scriptures. This we are undertaking to do next Sunday night.

The pageant will have seven scenes as follows:

SCENE I. The angel Gabriel appears to Mary.

SCENE II. The angel appears to Joseph.

SCENE III. Joseph and Mary enter Bethlehem, finding no room in the inn, no place but a stable.

SCENE IV. The shepherd scene. Gabriel announces the birth of the Saviour and "a multitude of the heavenly host" gave "on earth peace, good will toward men."

SCENE V. The manger scene.

The shepherds come to see the baby Jesus.

SCENE VI. The wise men appear before King Herod to ask, "Where is he that is born King of the Jews?" Scribes and chief priests report that the Saviour must be born in Bethlehem.

SCENE VII. The wise men bring their gifts, "gold, and frankincense, and myrrh" to the baby Jesus.

The most important characters will be:

The virgin Mary — Mrs. J. W. Nicholas.

Joseph — Mr. J. W. Nicholas.

The baby Jesus — Sara Joy Rice.

King Herod — Mr. J. A. Brawley.

Wise men — Mr. C. D. Wilkins, Mr. I. E. Morrow, Mr. W. W. Cunningham.

Herod's Chamberlain — Mr. A. D. Walker.

Scribes and Chief Priests — Mr. F. E. Garrison, Mr. J. Ed Crawford, Mr. W. N. Roberts.

Herod's Soldiers — Mr. C. J. Simpson, Mr. A. K. Goodman.

Shepherds — Mr. E. E. Widner and his class of young men.

Angels — "Victory Class" of young women.

Bethlehem Inn Keeper — Mr. H. D. Stark.

High class Christmas music will be given by the Good News Trio, by "Victory Class" of young women. (CONTINUED ON PAGE 2)

Scripture Memory Work Sunday A.M.

By shortening the Sunday School and the sermon Sunday morning, time will be left for a special program of Scripture memory work between them at the Fundamental Baptist Tabernacle in Dallas. The Intermediate, Junior, Primary and Beginner Departments with their teachers will stand by departments and give from memory important passages of Scripture from the Old and New Testament concerning the birth of Christ. We want parents and friends to see the kind of work that is done in our Sunday School where people actually learn the Word of God. Besides the Scriptures, there will be singing of Christmas carols by the departments, even the smaller children. The public is invited.

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"I am a reader of *The Sword of the Lord*, and I certainly enjoy reading it, and get a great blessing every time I read it. I thank God for a man like you, and may the Lord bless you and keep you is my prayer."

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McCOMB, MISSISSIPPI
"I have been a happy recipient of *The Sword of the Lord* for several months and have thoroughly enjoyed every copy. When I have read them, I pass them on to others. I just wish I could send in a long list of subscriptions for Christmas gifts."

Mrs. B. Y. A —

Sermon By Dr. W. B. Riley Coming Soon

We have from W. B. Riley of Minneapolis, Minn., President of the Northwestern Bible School, a remarkable sermon on *The Social Economy of Jesus Christ*, which he has kindly permitted us to publish in *The Sword of the Lord*. Dr. Riley is one of the great preachers of the land. He is the author of many books, was one of the founders and long time president of the World's Christian Fundamental Association, pastor of the greatest church in the Northern Baptist Convention. Without a doubt he is one of the most influential and best loved Christians of this generation. Dr. Riley's sermon is an exposition of the parable of the talents (Matt. 25:14-30). The sermon is greatly needed and will shed much light upon the great present labor situation and on the problems of capital and labor hours and wages, Communism and the New Deal. This sermon will be printed soon, probably in two weeks.

In the last year we have published sermons and articles by Dr. Harry Rimmer, by Walter Lewis Wilson, by Dr. H. A. Ironside, by Rev. Sam Morris, by Rev. T. Myron Webb and others besides reprinting some of the great messages from Spurgeon, Moody, and Torrey. All these have interspersed with sermons, Bible teaching and

devotional articles by the editor, John R. Rice.

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The Sword of the Lord has blessed many. Help us to bless others this year. If you do not have loved ones, preacher friends, and relatives who ought to get the paper, then send it to hospitals, school libraries, Sunday School teachers and missionaries. Or send a mission offering to help us pay the printing bill or a check to be used for missionary subscriptions. There are many who would like to have the paper, and you will honor Christ by seeing that they get it.

Don't miss Dr. Riley's sermon coming soon.

Readers' Comments

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"I read *The Sword of the Lord*, and I know I have never read its equal. Its sermons are wonderful food for my soul."

Mrs. M. M —

"Being perplexed, I say, 'Lord, make it right! Night is as day to Thee, Darkness as light. I am afraid to touch Things that involve so much; My trembling hand may shake, My skillless hand may break; Thine can make no mistake.'"

For Christmas:

Why not give to a mission work? Send this paper to others.

The Kindness of God

By Rev. Hennard East

(Brother East lives in Abilene, a young man soon to finish Hardin-Simmons University. A fine preacher who will be greatly used, we trust, by the Lord).

To use an Old Testament story as an illustration to make clear New Testament doctrines, is often an unwise thing to do. In our search for a message, it is easy for the busy pastor to read meaning into the Scripture when he ought to devote himself to reading meaning out of the Scripture. On this occasion, however, I am going to take the dangerous route by using this Old Testament account of King David and Mephibosheth as a simple illustration of the kindness or grace of God in salvation. Truly, this marvelous chapter does present a beautiful picture of salvation by grace.

In this account we are told that King David remembered a covenant that he made with his friend, Jonathan, long before David became king. The covenant provided that David should care for the descendants of Saul and Jonathan after David should become king. So David, in this chapter, was inquiring if there was any left of the household of Saul to whom he might show the kindness of God for Jonathan's sake. Ziba, a former servant of Saul's, informed David that a son of Jonathan, Mephibosheth, a man lame on both feet, was alive and resided in the house of Machir in Lodebar. Ziba was sent to bring Mephibosheth to

David, and when this poor man, who had been made a cripple in both feet by a fall he received while a small child, was brought into David's court, he bowed himself before David and exclaimed, "What is thy servant, that thou shouldst look upon such a dead dog as I am." David, for Jonathan's sake, gave to Mephibosheth all that pertained to Saul; he made him as one of the king's sons, and Mephibosheth ate at the king's table continually.

This glorious account pictures very vividly three things concerning God's grace. First, we see a picture of what grace is; second, we see a picture of the position grace gives the believer; and third, we catch a vivid picture of the endurance of grace.

What Is Grace? Our definitions of grace, like our definitions of God's love are very inadequate, because God's grace cannot be measured by man, but God has given us some insight into the great subject. We often say, "Grace is the unmerited favor of God to man through Christ." This is a very good definition. The same truth might be expressed in words more applicable to our illustration. For instance, from the viewpoint of this account of David and Mephibosheth we might say that grace is kindness to a helpless one for the sake of another.

Truly, isn't grace just that? Kindness to a helpless one for the sake of another! David was interested in manifesting the kindness of God to Mephibosheth. Why? Because Mephibosheth was such a righteous man? Because he possessed great intellectual power? No. Mephibosheth was a poor,

helpless, cripple man, having no merits of his own. When he was a child, his nurse dropped him, and all his life he had suffered from that fall. But it was not out of pure sympathy that David showed kindness to him. David said, "Is there not yet any of the house of Saul, that I may show the kindness of God unto him?" But for what purpose? The account makes it very clear — "for Jonathan's sake." Mephibosheth was made as one of David's sons because of Jonathan, and that was the only reason.

Is that not a beautiful picture of salvation by grace? We who have been born of God, becoming children of God through faith, are heirs of promise because of God's kindness and mercy to us for the sake of another. John said, "I write unto you, little children, because your sins are forgiven you for his name's sake" (1 John 2:12). Paul said, "But God commendeth His love toward us in that while we were yet sinners, Christ died for us" (Romans 5:8). Thank God! Kindness has been shown us, not according to our own merits, but according to the merits of Him who kept the law which no other man has ever kept. We have been shown kindness for Jesus' sake!

Then, there is another definition of grace that adds much force to a thought I would like to emphasize. Someone has said, "Grace is love in action." I like that definition because without action grace would not reach us. It was not enough for David to sit passively by and hold in his heart the noble desire to show the kindness of God to Mephibosheth for Jonathan's sake. (CONTINUED ON PAGE 2)

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SWORD OF THE LORD

THE KINDNESS OF GOD

(CONTINUED FROM PAGE 1)

Mephibosheth was lame on both feet, and he could not come to David in his own strength. His fall had been too great; his condition was too acute. He was helpless, hopeless, and doomed unless someone brought him to David, and when this poor, helpless creature came into the presence of David, he said, "What is thy servant, that thou shouldst look upon such a dead dog as I am." There was no place for talk of his own self righteousness when he came into the presence of the great King David.

And, my friends, it was not enough for God to simply desire to reveal his grace and kindness to us for Jesus' sake. Grace demands action. We were lame on both feet because of a fall we could not prevent; we were dead in trespasses and sin; we were walking according to the course of this world; we were bound with fetters we could not release; we were utterly helpless; we had no strength to lift us out of the mire. Then, we were afraid to come to God. Like Adam, we knew that we had sinned, and we were afraid. We wanted to hide from God because we feared that God was our enemy. We knew that God was holy and just, and the devil made us believe that God would not have mercy. Therefore, before God could win us from darkness to light, from sin to righteousness, from the miry

clay to the solid rock, he was forced to seek us out as poor, lost, doomed sinners. Grace demands action! And, thank God, our heavenly Father didn't sit passively by and let us perish without hope.

In New York City, one cold, rainy morning, a wealthy gentleman observed a little street urchin, poorly clad, drenched by the rain, who appeared to be very undernourished. The poor little fellow was trying to sell papers, and a look of despair was on his face. The wealthy gentleman invited the lad to have dinner with him in a nearby restaurant, and the very best dinner was placed before the hungry boy. But the gracious man noticed that the boy refused to eat when the dinner was placed before him. He also observed that tears began to roll down the cheeks of the little fellow.

"What is the matter, sonny," inquired the man, "don't you like the dinner?"

"Oh, yes, sir," the little boy replied. "It isn't that I don't like the dinner, I just can't eat with Billy outside."

The man looked toward the front of the restaurant, and he saw outside the door another little ragged street urchin, just as undernourished as the boy by his side, with his face pressed against the glass looking in.

"You see, Billy is my pal," the little boy said, and the tears streamed more freely. "I can't eat with him outside hungry."

"Would you like to bring him in and let him help you eat your dinner?" the man asked.

"Oh, yes, sir," said the boy. His face lightened up, and he ran as fast as he could to the door to bring Billy in. And the two sat down together and enjoyed the meal.

Our God could not be satisfied with Billy outside. When man fell in sin, God's love moved him to action. He sought Adam and Eve out when they hid themselves, and He clothed them in the skins of animals, foreshadowing the sacrifice that would ultimately be made on the cross. Then, in the fullness of time, our Saviour, the Lord Jesus Christ left the presence of the angels, gave up the glory of the heaven that had been created for Him, and he came into this sin-cursed world. Why? He was not satisfied with Billy outside. Therefore, he stripped himself of his former glory, and came to seek and save that which was lost. He sought out the vilest sinners and gave them a robe of righteousness; He cried out, "I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (John 10:9).

The Pharisees and scribes accused Jesus of eating with Publicans and sinners. He gladly acknowledged the charge and gave them the parables of the lost sheep, the lost coin, and the lost son. Very clearly, Jesus taught in the parable of the lost sheep that He came to seek out sinners. He said, "What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine

in the wilderness, and go after that which is lost, until he find it?" Finally Jesus went to the cross to accomplish the will of His Father that He should die that we might live.

But before Jesus went back to the right hand of God to make intercession for us, He assured the disciples that he would leave another Comforter, even the Holy Spirit, who should abide with them forever. The Holy Spirit is in the world now working at the task of seeking sinners because Grace demands action. The Holy Spirit convicts sinners; the Holy Spirit attempts to win the Bride by showing the riches of the Bridegroom; the Holy Spirit seeks to lead the lost from darkness to light.

Yes, God's grace is love in action. God has done everything He could do to win sinners to Christ, and when poor, lost sinners, lame on both feet, actually are brought into the presence of Christ, they find no time to boast of their own merits, but they say as did Mephibosheth when he was brought before David, "What is thy servant that thou shouldst look upon such a dead dog as I am."

What position does grace give to the believer? The very thought suggested here should set the joy bells to ringing in every Christian breast. What position did David's kindness for Jonathan's sake give to Mephibosheth? We are told that all that pertained to Saul was restored to Mephibosheth, and that he was made as one of the King's sons. What a position! No wonder Mephibosheth bowed in the presence of David when he learned of his great position that had been given him wholly for the sake of another.

How beautifully does this story illustrate the position grace gives to believers! In Adam we fell and lost all. Through grace, all that was lost in Adam has been recovered, and more. Thank God, we are children of the King. The glorious part of the Gospel is this: Jesus, made for a little time lower than the angels, dies for man that he may lift men above the angels into the family of God.

Paul says in the first chapter of Ephesians, that great masterpiece that so beautifully describes our position as believers, "He hath made us accepted in the beloved" (Eph. 1:6). That means that our position, as believers, is on the same level with Jesus Christ. Again Paul bears out that statement when he said, "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Romans 8:16-17).

Think of it! Heirs of God; joint heirs with Christ! Unbelievable, it seems, but, as God's children, our inheritance is just as great as the inheritance of God's Son, Jesus Christ. No wonder John said, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see him as he is." (I John 3:1-3).

Therefore, as Christians, we should rejoice in our position. I have heard some Christians pray thus: "Lord, we are just poor worms of the dust; have mercy on us." It isn't so! We are not worms of the dust; we are children of God; we are in the beloved. You say, why that is boasting. Surely, I am boasting about our position. I have much to boast about — not in my own merits, but in the merits of Him who loved me and gave Himself for me. I wouldn't trade my position as a child of God for the highest position in this world! Why?

My Father is rich in houses and
(CONTINUED ON PAGE 4)

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Scripture Pageant

(CONTINUED FROM PAGE 1)

en, by the Mother's Class, the Young Men's Class and the Matthew Sisters' Quartette, all of it Christmas carols and gospel music fitting into the scenes of the pageant.

Each character will use the exact words of the Scripture where the Scripture gives his words. Other Scriptures will be read by the herald, Mr. C. B. Philbrick. Scriptures from the Old Testament are quoted concerning the virgin birth, the time of the Saviour's coming, Bethlehem as the place of His birth, etc.

There will be special lighting, a donkey for Mary to ride, and dogs for the shepherds, perhaps lambs. Each character will be carefully dressed according to his station and the period, with sandals, robes, turbans, etc. The baby will be a real baby, in a real manger, on real straw. Most of the parts are taken by mature men and women who have studied much and prayed much. It is our intention not to entertain but to do plain Bible teaching and preaching of the gospel. Much more Scripture will be used than one would hear in any average sermon and it will be reinforced with the most interesting appeal to the eyes as people see the very events taking place before them which are recorded in the Scriptures.

No gifts will be given at this service. There is no admission charge. The public is invited. Please be in your seats by 7:30.

Members of the church will be glad to bring their friends for this beautiful, colorful, Scriptural, gospel presentation.

There will be a free will offering at the close for those who care to help on expenses.

We hope that the pageant will give new light on the Scripture, will make more precious the Christmas story and will be a great spiritual blessing to all who attend. We invite your attendance and prayers.

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JOHN R. RICE, EDITOR, Pastor of Fundamental Baptist Church

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THE KINDNESS OF GOD

(CONTINUED FROM PAGE 2)

lands;
He holdeth the wealth of the world in His hands;
Of rubies and diamonds, of silver and gold,
His coffers are full; He has

riches untold.

My Father's own son, the Saviour of man,
Wandered to earth the poorest of them;
Now He is pleading our pardon on high,
That we may be his when He comes by and by.

A tent or a cottage, what do I care?

They're making a mansion for me over there;

Though exiled from home, still I shall sing;

All glory to God, I'm a child of the King.

I'm a child of the King;
I'm a child of the King;
With Jesus my Saviour,
I'm a child of the King.

How Enduring is Grace? How long is the kindness of God shown to a helpless one? In our illustration, the recipient of David's kindness sat at his table continually. "So Mephibosheth dwelt in Jerusalem, for he did eat continually at the king's table" (Sam. 9:13).

How long does God's grace endure? The answer is inevitable when we think of the position grace gives the believer. When we once understand that God's Word teaches that the Christian is a child of God, then we clearly see that grace demands that the believer be kept by grace continually. A Christian is not the old creature made over. Regeneration is a supernatural act, and that begotten by the new birth is a new creature in Christ Jesus (II Cor. 5:17).

God's Word plainly tells us that this new creature, not simply a baptized person, or a good moral man, but a man born of God, is absolutely secure. In Colossians 3:3 we read, "For ye are dead, and your life is hid with Christ in God." Paul here is talking of this new creature in Christ. Then in Ephesians 1:13-14 Paul says again, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

Now let us sum up what has just been said about the believer's position. We find that the believer is in Christ; then, Christ is in God, and, we are sealed in Christ by the Holy Spirit of Promise until the redemption of the purchased possession, or the church which Christ purchased with His own blood. What security! No wonder Paul could dare all the devils in hell by saying, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. 8:38, 39). No wonder Paul could say, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto Him against that day." (II Tim. 1:12). Paul believed with all his heart "that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

How these glorious facts should make us sing,

Blessed assurance, Jesus is mine; Oh, what a foretaste of glory divine;

Heir of salvation, purchased of God,

Born of His Spirit, washed in his blood.

And with renewed emphasis we can sing of this assurance when we remember again the words of our Master when He said, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."

Thank God for grace! Grace sought us out when we were lost in sin, and through grace we have

become the heirs of an inheritance incorruptible, undefiled, and that fadeth not away. Then, thank God, this inheritance is reserved in heaven for all who are kept by the power of God through faith unto salvation ready to be revealed in the last time (I Pet. 1:4, 5).

What a terrible thing it is for a person to reject God's grace. What a tragedy it would have been had Mephibosheth refused to accompany Ziba back to David's palace. Suppose, when Ziba came and told him that David wanted to show him the kindness of God for Jonathan's sake, Mephibosheth had said, "No, I will not go. I am not worthy to go. I will wait until I am better." Or think of the result had this helpless man said, "No, not today, I will wait until another time."

It seems absurd to even suggest that Mephibosheth would think of refusing to return with Ziba, but I know of thousands who are doing worse than that. During the gold rush, it is said that a man went from the New England states to California in search of gold as did thousands of others. He carried his faithful dog with him as his only companion, and he built a little hut in the mountains away from the populated territory, and went to work prospecting for gold. He was very successful, and he looked forward to the time when he could take his gold, return to the New England states, and live the rest of his life in luxury. One night, as he was dreaming these fond dreams, his dog, who lay by his bedside began to bark. The man arose, looked outside, but saw nothing. He rebuked the dog, went to bed, and was soon asleep. But again the dog began to bark. Again the man arose, but he could see nothing. He rebuked the dog more sharply, went to bed again, and was soon fast asleep. Then, the third time, the dog began to bark, the man arose, looked outside, saw nothing, and then went into a mad fit because the dog had disturbed him. He grabbed the rifle, led his dog outside, and blew the poor animal's brains out. He then exclaimed, "I shall be disturbed no more." He went back to sleep; robbers came in, took his gold, and took his life. This man had killed the best friend he had — his dog.

Sinner friends, God's Spirit comes to you, seeks to tell you of God's love for you, attempts to lead you to Christ, the only one who can save you from hell, but you reject that pleading Spirit. You make excuses for not coming. You say there are too many hypocrites; you say you will wait until you are better. When you reject the Holy Spirit, you are rejecting the best friend you have. God help you to leave the land of Lo-debar, leave the hog-pen of sin, and come to the palace of the Kings of Kings and Lord of Lords; come back to the Father's house. Through grace he will save you.

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast" (Eph. 1:8, 9).



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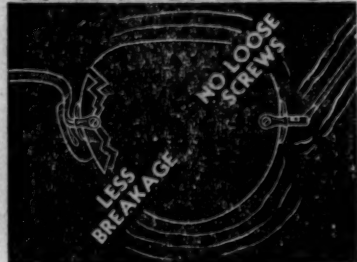
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